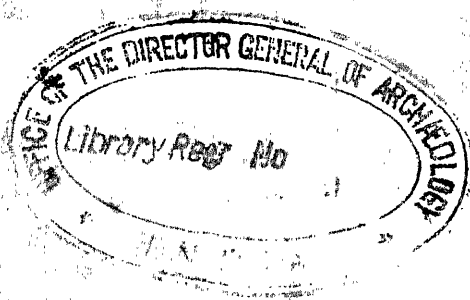


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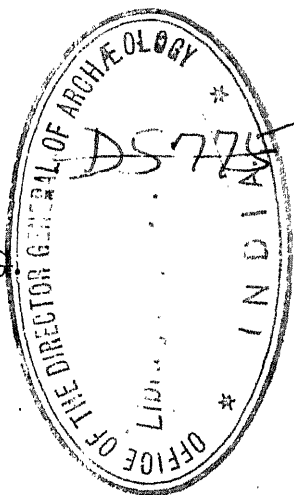
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**CENTRAL ARCHAEOLOGICAL
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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—to; Bhikkhunīvibhaṅga, fol. ṭau—dha).

3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.

4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mû; the leaves ta—mu are missing); 8 lines.

5. *Parivāra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.

7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaapaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nū); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves. (ka—dhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phāḥ); 10 lines.

11. The *Salāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tāḥ); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyā); 8 lines.

13. The first four nipātas of the *Āṅguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipāta of the *Āṅguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipāta of the *Āṅguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nī); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka—gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka—gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragāthā*. 40 leaves (ka—ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—ṇam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nāḥ—je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khā); 10 lines.

18. *Jātaka*, text without *Atthakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddesa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Paṭisambhiddapakarāṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakarāṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvatâ samattâ nettiyâ âyasmatâ *Mahâkaccânena* bhâsitâ bhagavatâ anumoditâ mûlasaṅgîtiyaṃ saṅgîtâ ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadâna*. 244 leaves (ka—pî); 9 lines. (Therâpadâna fol. ka—thau, Therâpadâna fol. tham—pî.)

III. ABHIDHAMMAPITAKA.

22. *Dhammasaṅgaṇî*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhaṅgappakarāṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. *Dhâtukathâ* (ka—ñi).

b. *Puggalapaññatti* (ñi—jha).

c. *Kathâvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *âyatanayamaka* (gaṃ—jah), the *dhâtuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhârayamaka* (taṃ—dhâ), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mî—cyu); 8 lines. Contains the *cittayamaka* (mî—yî), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vî—cyu).

27. *Dukapaṭṭhâna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapattthâna*. 292 leaves (ka—mî); 10 lines.

29. *Dukatikapatthāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatthāna (ka—cha), anulomatika-dukup. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukup. (ṭhi—ṭhau), paccanīkadukadukup. (ṭham—ṇe), anulomapaccanīkadukadukup. (ṇai—dhai), paccanīkānulomaduka-dukup. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins :—

anantakarunādhāraṃ vineyyadamanam jinam
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitam
bahu(s)utam mahāpu(ñ)ṇam saṅghassa parināyakaṃ |
saddhamma(ṭ)ṭhitikāmehi santēhi abhiyācīto
vinaye mandabuddhinam pāṭavattāya nissayaṃ |
pubbācariyasthānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |
purātanesu santesu nissayesu pi tehi na
līnantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyañ ca sambandham vacanattāñ ca katthaci
dassayanto karissāmi venayikamanoharam |
vinayapītake ṭhite sāsanaṃ suppati(ṭ)ṭhitam
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāya viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāya viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālena—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahe-tubhūto—parivitaṅko—udapādi—tena samayena tena kālena bhagavā—buddho—Verañjāya Verañjāya samāpe—Naḷeru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjattahajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttaviḥaṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttaviḥaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttaviḥaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyaṃ—Nerañcarâya—najjâ nadiyâ—tire—bodhirukkhamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, *etc.* |
tena samayena tena kâlena—bhagavâ—buddho—Sāvatthiyaṃ
—viharati—tena kho pana samaye—Paṇḍukalohitakâ—
bhikkhû—attanâpi—bhaṇḍanakârakâ—kalahakârakâ—vivâ-
dakârakâ—bhassakârakâ—saṅghe—adhikarāṇakârakâ, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.
First chapter of the *Kammavācā* collection, Pāli text with
Burmese version and commentary.

Begins: namo, *etc.* |

ānâtikkamato raṇo Yamavhānassa tādino
ṭhāpetum arahantassa ānācakkam sudullabham |
namasitvā tilokaggayatindadhammarājino
pādambujāmalam setṭham mōlaalisevitam¹ |
racayissām' aham dāni ānācakkam yathābalaṃ
ṭhapitam dhammarājena nāthena puñjasirinā |
paṭhamam upajjham gāhāpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasam-
annāgatena sāsana mahodayagapesinā nānāratanāpāṭasāmi-
bhūtena² imasmim ratanapūraavabhitanapuramhi abhūtabbā-
nam³ mahāsuvannāpāsādānam sāmibhūtena devānamindato
māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi
tāvatiṃsabbhavanato orohitvā imam sariyakadhātum imasmī
rājamunicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā
tena dātapabba sarirakadhātunā⁵ ṭhapitassa tassa munindarāja-
municūlānika (ṇi has been changed into mi)⁶ mahāsuvannaceti-
yassa dāyakabhūtena *Śīrisudhammarājāmahāvipatīnāmikama-
hādhammarājena*⁷ āyājitenā *Saddhammaśīrināmatherena* sāsa-
nassa aṭṭhasītyeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamolalisevitam, the text repeated with the Burmese version.

² vāta, the repeated text.

³ mahāsuvannāpāsādānam.

⁴ imam sariyakadhātum imasmī ṭhapani karohīti.

⁵ tassa.

⁶ mahāsuvannaceti-

⁷ mahāvipatīnāmikama-

kasahassakāle sampatte racitā sādhibbāyā saniddānā Kammavācāya Mramabhāṣā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | eṣā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammataṃ saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu sañācikāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmi | kammavācam katvā abbhetaṃ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Orādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sak. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhasa natvā buddhutthamadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimo-
kkhagataṃ saṅghaṃ |
pātimokkhaṇ' ubhinnan' tu likkhissaṃ navaṇissayaṃ
nātisaṅkhepavittāraṃ attāya mandabuddhinaṃ |
porāṇā nissayā kāmā yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandambuddhinaṃ |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiya pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dān' okâsam labhivâna |
 • âgatehi vibhaṅge tu sikkhâpadehi tampada
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananayehi ca saṃsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |
 unakam pakkhipitvâna pâyuttānam nayehi ca
 dvihi vâ tihi yuttesu pâthesu gayha sâsane |
 sukhuccâraṇapâṭhañ ca katvâ sukhâvayâraṇam (°dhâra-
 nam B.)
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—udakañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇan ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhikkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû. 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule; the end runs as follows (compare No. 45): Kaṅkhâvitaranîyâ Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ || paramavisuddhabuddhiviriyaapaṭimaṇḍitena sîlâkarajjavama-ddivâdiguṇasamudayasamudaya (sic) samuditena sakalasama-yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-samanâgatena tipīṭakapariyattippabhede sâṭhakathe satthu-sâsane appaṭihatâñâkappabhâvena mahâveyyâkaraṇena kara-ṇasampattijanitasamukhaviniggaṭamadhurodânavacanâlâvaṇ-ṇayuttana yuttavâdinâ vâdivadena mahâkavinâ pabhinna-ka-paṭisambhitâparivâre chaḷâbhiñâpaṭisambhidâdippabhedagu-ṇapatimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

theravaṃsappadīpānaṃ therānaṃ *Mahāvihāravāsinaṃ* ti alaṅkārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti garuhi gahitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāḥ (fol. lam is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the 5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The Pāli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ; mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkaṇ") of the *Dīghanikāya*, beginning with the Brahmajālasutta and ending with the Tevijjasutta ; Pāli text with the Burmese version of the Mahāthera *Guṇavataṃsaka*. Begins : namo tassa, etc.

namāṃ' ahaṃ pakāsaṃ nibbuti amataṃ padam
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)
sabbe upaddave hantvā rajissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words with which Ānanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavā—Rājagaham—antarā ca—Nālantam
Nālantassa—antarā ca—mahakā mahantena—bhikkhusaṇ-
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-
maggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam
pūjayitvāna saddhammam katvā saṅghaṇ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)o mahākāruṇiko jino |
racissam tassa nissayam |
nātisamkhepavithhāram paripunṇavinicchayam
sambuddhasāsanatthāya sotūnam ñāṇavadḍhanam |

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—
samukhā—evam etena ākāraṇena—sutam upalakkhitam—
ekam—samayam—bhagavā—Sāvatthiyam—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikuṭīkāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saraṇam sabbapāṇinam
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam
—me mayā—sutam upalakkhitam—ekam—samayam—bha-
gavā—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;
generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsinī*, *Aṭṭhakathā* to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: *namo, etc.*

karuṇāsītaladahayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gataṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasāṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃ kitassa nipunassa āgamavarassa
 buddhānubuddhasaṃvaṇṇitassa saddhāvahagunaṃ |
 atthiappakāsanatthaṃ aṭṭhakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |
 Sīhaladīpaṃ pana ābhatātha vasinā Mahāmahindena
 ṭhapitā Sīhalabhāsāya dīpavāsinaṃ atthāya |
 anetvāna tato haṃ Sīhalabhāsāṃ manoramaṃ bhāsāṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṇaṃ
 sunipunavinicchayānaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammaṃ |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni
 cariyāvidhānasahito jhānasamāpattivithāro |
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-
 tāri ||

saccāni paccayākāraḍesaṇā supariuddhanipunaṇayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbāṃ yasmā Visuddhimagge mayā supariuddham
 vuttam

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
aṭṭhakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttesu
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikāṃ
āyasmātā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidā-
naṃ ādi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettāvata ca || āyācito Sumaṅgalaparivenaṇivāsinaṃ thiragu-
ṇena Dāṭṭhāsāṅghatheravaṃsatvayenāhaṃ¹ || Dīghāgamaṣṣa²
dassabalaguṇaṇaṇaparidīpaṇassa aṭṭhaka thaṃ yaṃ ārabhiṃ³
Sumaṅgalavilāsiniṃ nāma nāmena⁴ sāraṃ ādāya nīṭṭhitā esā
ekāstippamānāya pāliya bhānavārehi || ekūṇasatṭhimatto Visu-
ddhimaggo pi bhānavārehi atthappakāsanatthāya āhamāṇaṃ⁵
kato yaṃ tasmā tena saha yaṃ aṭṭhakathābhānavāraṇa-
nāya⁶ suparimitaparicchīṇaṃ cattālisāṃ satam⁷ hoti⁸ | bhā-
navārato esa mayā pakāsayantiṃ⁹ Mahāvihārādhivāsinaṃ¹⁰
mūlatṭhakathāsāraṃ ādāya¹¹ mayā imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimahatṭhakathāya, 5) āgamāṇaṃ, 6) °gaṇa-
nāya, 7) °līsasakaṃ, 8) the MS. adds sabbavattālisādhikasa-
taṃ parimāṇaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,
11) mūlakathakathābhārasamādhāya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nāḥ; the second 76 leaves, signed ca—thu
(the leaf ṭi is missing); 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the
commentary on the last 11 Suttas of the *Dīghanikāya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves; only the first page of the ninth
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* I, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayayi.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Aṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅuttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅuttarāgamavarassa* dhammakathikapuṇḍavānaṃ vicittapaṭibhāna-janassa. 6. saṅgitā. 7. paṇa, °vāsinaṃ. 8. apanetvāna, āropento. 9. sunipuna°, °vāsānaṃ changed into °vāsinaṃ. 10. ca dhammassa. Then follows:—

Sāvathhippabhutinaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā
Dighassa Majjhimaṃ ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅuttaranissitaṃ*.—Then follows: tattha *Āṅuttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato* |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti *Āṅuttarāgame* |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gû and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu ;
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Atthakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhama—ārabbha—kathesi—
so—gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu ;
on an average 10 lines ; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa aṭṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

17 leaves, signed with the European numbers 1-17 ; 8-7
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-
sannakajāt.), together with the aṭṭhavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cū (written
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the aṭṭhavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ;
9-8 lines ; Burmese writing. Sak. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodian letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumājāṭakacpa (?) paripuṇo. Begins : paṇḍabhisīyāsīdubbaṇati. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabha kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhaddante ti te bhikkhū bhagavato paccassomaṃ bhagavā etad avoca niccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu. is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannanā, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ
vande nipuṇagambhīraṃ vicitrānāyadesanaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyaśaṅhaṃ taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'haṃ tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapacchakkhākāriṇī |
Vimānavatthu icceva nāmena vasino pure
yaṃ Khuddakanikāyasmaṃ saṅgāyimsu mahesaye |
tassāsamañi ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)
tattha tattha nidānāni vibhāvento visesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhaṃ taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idam hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kâci bhagavato bhāsītā kâci Sakkādīhi kâci sāvakehi kâci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvēya puññāna sambhāre sambharanto

anukkamena sâvakapâramiyo pûretvâ chalabhiññâcatupaṭi-sambhidâdiguṇavisesaparivâraṣṣa sakalassa sâvakapâramiñānassa matthaṭaṃ patto dutiyo aggasâvakatṭhāne ṭhito iddhimantoso ca bhagavato etadagge ṭhapito âyasmā *Mahāmoggallāno* tena bhāsītā bhāsanto (changed into bhāsantā) tena ca paṭhamam tava lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchāvissajjanam ca ekajjam katvā bhagavato pavedetvā bhikkhūnam bhāsītā sakena pucchānavasena devatāhi tassa vissajjana-bhāsītā pi Mahāmoggallānattherassa bhāsītā evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsītā. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another Vimānavatthu without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khāḥ': *caṇḍālī van(da) pādāntī caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante puccasavelāyam buddhācinnam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam oloken to addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍalim khīṇāyukam nirayasamvattanikam c' assā kammam upatṭhitam mahākaruṇāyā samussāhitamānaso saggasamvattaniyam kammam karetvā ten' assā nirayuppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhusaṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atthāyasmā Mahāmoggallāno satthu cittam ūatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino
tam eva anukampāya atṭhāsi isisuttamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditā bhāvitatte sarīrantimadhārinā
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīṭhitam
 namassamānam sambuddham andhakāre pabhamkaram |
 khīṇāsavaṃ vigatarañjam atejam ekam araṇṇamhi maho
 nisinnam
 deviddhipattā upasaṃkamitvā vandāmi tam vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasa vimānam oruyha aneka-
 cittā
 parivāritā accharāsaṃgaṇona kā tvam subhe devate
 vandase mham |
 aham bhante caṇḍālī kāyavīreṇa pesitā
 vandim arahato pāde Gotamassa yasassino |
 sāham vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhattam uppannamhi nandane |
 acharānam satasahassam purakkhatvāna tiṭṭhati
 tasāham pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 munim kārūnikam loke tamam bhanteva vanditvātum
 āgatā |
 idam vatvāna caṇḍālī katamṇū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS.,
 n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained
 isis' uttamo, gives the var. reading isisattamo, and so reads B.
 —2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena
 C., cotitā bhāvitattena B.—^odhārinā C.B.—4. enam C.,
 enam B.—avadhī gāvī C., avadhi gāvī B.—pañjalim C.,
 añcali B.—5. vitarajam anejam B.—raho nis^o C.B.—vīra C.—
 6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamam B.—
 7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. ^oyoniyā
 C.B.—vimānam sabbato bhaddam C.B.—upasaṃnamhi B.—
 9. acchārānam satasahassā purakkhitvā mam tiṭṭhanti B.—
 tāsāham C.B.—yasaśāvutā C, yasassāyunā B.—10. pahūta-
 kalyāṇasampajāṇapatissatā C., bahutakatakalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—ḍi (leaf nai is missing); 8 lines; Sinhalese writing.

Petavattluvaṇṇanā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanā (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakāriṇi, 7 Petavatthū ti nāmena supariññātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porāṇaṭṭhakathānam, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkataḥkārino
 ye hi kammehi tesāṃ tam pāpakam kaṭukapphalam |
 paccakkhato vibhāventi pucchāvissajjanehi vā
 desanāniyameneva sattasamvega vadḍhati |
 yaṃ kathāvatthukusalā supariññātavattukā
Petavatthū ti nāmena samgāyimsu mahesayo |
 tassattham pakāsetum porāṇaṭṭhakathānam
 nissāya yā samāradhā atthamsamvaṇṇanā mayā |
 yā tattha paramatthānam tattha tattha yathāraham
 pakāsanā *Paramatthadīpanī* nāma nāmato |
 sampattā pariniṭṭhānam anākulavinicchayo
 sapaṇṇārasamattāya pāḷiyo bhānavārato |
 iti taṃ samkhārontena yaṃ taṃ adhigataṃ mayā
 puññam assānubhāvena lokanāthassa sāsanam |
 ogāhetvā visuddhā ca sīlādipaṭṭipattiyā
 sabbe pi dehino hontu vimuttirasabhāgino | etc.

Vadattitthavihāravāsina muṇivarayatinā bhadantena *Ācariyadhammapālena* katā Petavatthusamvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (ki')—
 Pūtimukhap. (ku)—Piṭṭhadhitalikap. (kū)—Tirokuddap. (kli')—
 Pañcaputtakhādakap. (kḷi')—Sattaputtakhādakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khrī)—Sāriputtattherassa mātu p. (khḷi')—Mattāp. (khai')—
 Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')—
 Dhanapālap. (ga)—Cūlasaṭṭhip. (gi)—Aṇkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)—
 Ubbarip. (ghu')—Abhiḷḷhamānap. (ghrī')—Sānuvāsip. (ghe')—
 Rathakārap. (gho)—Bhusap. (ghau)—Kumārap. (ghaḥ)—
 Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaḷuddap. (ṇā')—
 Kūṭṭavinicchayikap. (ṇi')—Dhātuvivaṇṇap. (ṇī')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap. (cī')—
 Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap. (cṛi)—
 Bhogasamharap. (cṛi')—Saṭṭhiputtap. (cṛī')—Saṭṭhi-
 kūṭṭasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṇ ca B.) sutta-
 saṅgahapāliya
 anekavoraka (°vorikaṃ B.) atthaṃ dīpento desakehi ca |
 vanditvā yācito nāthaṃ dhammadīpakabhikkhunaṃ
 manāṃ udāharaṃ netvā dīpessaṃ appakaṃ ida |

¹ Here are to be inserted: Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. ṇai.

ādippâyaṃ (adh° B.) manorammam sundharam (sund° B.)
 mana tosayam
 pitivivaddhanam dīpaṃ saccānaṃ dassakaṃ mudu |
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
 ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186 = A.D. 1825.

Aṭṭhasālinī, Aṭṭhakathā on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyaapaṭiṇḍitena silavācārajjava-
 maddavādiguṇasamudayasamuditena sakasamayasaṃyanta-
 ragahaṇasamatthena pañāveyyattiyyasaṃnāgatena tipīṭa-
 kappariyattippabhede sāṭhakathe satthu sāsane appaṭiṭaṇa-
 ṇāṇappabbhāvena mahāveyyākaraṇena karaṇasampattijanitasu-
 khaniggatamadhurodānavacaninelāvaṇṇayuttana yuttamut-
 thavādi vādivarena mahākavinā mahātherena pabbhinnaṃ-
 paṭisambhidāparivāre chaḷābhīṇādiguṇapaṭiṇḍitena uttari-
 manussadhamme suppaṭiṭhitabuddhīnaṃ theravaṃsappadī-
 pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena
 vipūlavissuddhabuddhinā *Buddhaghosa* ti guruhi gahitaṇāma-
 teyyena mahātherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
 haṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno
 lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
 tāvatattakakālāṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ
 lokaniddharāṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
 dassenti tiṭṭhatu. *Aṭṭhasālinī* nāma samattā.

Kusannāmassa nagarassa purattimāpadesake
 sāsanaṇṭṭhabhūtaṃ aḍḍhayaṇaṃ mānake |
 Nerativhayagāmassa pacchimaṃ isanissite
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Maniratananâmake*
 alaye puñanippatte santâsane tibhummake |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
 mahâtherena yuttena âhâpetvâna sabbaso
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhaye |
 ekâdikam sattatiñ ca dvisatam dvisahassakam (dvisatasa-
 hassakañ ca, the repetition)
 vasasanjhânaṃ (vassasanjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
 rajiko nissayo ayam Aṭṭhasâlininâmako
 munisâsanañ ca buddhiyâ—caravato¹
 yathâ anantarâyena niṭṭhito nissayo ayam
 hontv ânantarâyenevaṃ sukhinô sabbapânino | etc.

The work begins :

namo etc. | kâmvacarakusalam — dassetvâ—idâni—rûpâ-
 vacarakusalam — dassetum — katame dhammâ kusalâ tiâdi
 vacanam—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhāṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, na—bbâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānaya. I quote the following stanzas from the introduction (compare No. 105) :

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ naṃ |
nāṭisaṅkhepavittthāraṃ nissayaṃ mativaḍḍhakaṃ
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau) :
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyaṃ
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works :

1. fol. ka-khaṃ (the letter khe has been put twice) : the *Abhidhammatthasaṅgaha*. Subscription : *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise :

f. kī cittasaṅgahavibhāga—f. ke cetasikasāṅga(ha)vibhāga

—f. ko pakinnakasāṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasāṅgahavibhāga ("niṭhito ca Abhidhammatthasāṅgahe sabbathā pi cittacetasikasāṅgahavibhāgo")—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccayasāṅgahavibhāga—f. kham kammathānasāṅgahavibhāga.

2. fol. gu—chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû—jha. Sakk. 1168.

The *Abhidhammatthasāṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasāṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasāṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends :

Sumaṅgalācarirena Abhidhammavibhāvani
 tīkā yā racitā tassā sante pi pubbanissaye |
 mandapañehi sotūhi na sakk' atto hi jānitu
 paramattañukāmehi bhikkhūhi abhiyācito |
 nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
 jinasāsanavaddhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :

namo *etc.*

jitamâratikam buddham dhammam mohavidhamsakam
vanditvâ uttamam saṅgham Kañcâyanañ ca vaṇṇitam |
Kañcâyanaassa bheda'ham sabbayogam yathâraham
sotujanânam atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanan ti ñâyati
Kaccâyana^s idam sattam timinâ vacanattthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo *etc.* suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam *etc.*).

54.

Manuscript in Burmese writing ; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgaha by *Suddhammajotipâla*; Pâli text. Begins :

namo *etc.* |
tikkhattum pattalaṅko yo patiṭhapesi sâsanam
vanditvâ lokanâtham tam dhammam saṅghan ca pûjitam |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikam nisîditvâ sâsanatthâbhikaṅkhinâ
yâcîto 'ham karissâmi Saṅkhepapadavaṇṇanam |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vaṇṇanam
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 pariccheda.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with *nai*, the second being a repetition of the first; two leaves are signed *cī*; the signatures *cū* and *jāḥ* are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevi. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanam. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalam. mahantañ ca taṃ phalañ cā ti mahappalam. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayam ||

itthiyam bhāsitaṇṇam pumā va ce ||

itthiyam tulyādhikaraṇe pade ca bhāsitaṇṇam pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yāṇā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṇṇam kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññapayoge—lingatthe pathamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sîrimâlcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

âdo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhâritam rūpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samâsena samâsaṃ sattharûpakaṃ |

Ślokas at the end of the Uṇâdikappa :

âdimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanam
tathâ |

yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhuṃ rūpaṃ unâdino param |
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ
mettâcittena samyuttâ maṃ pi maññiantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasaññato || attho—akkharasaññato—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathâ — vâ —
atthassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ
—vacanânaṃ — sabbo—attho—vâ—sabbavacanânaṃ—attho
—akkharehi — saññâyate — tasmâ — suttantesu suttantânaṃ
—bahupakâraṃ — akkharakosallaṃ — paṭhamam — sampâde-
tabbaṃ—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443, 3444. *Dakkhiṇâvan nissya* of *Kaccâyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvâ buddhaṃ kilesachinditaṃ
dhammaṃ ariyasaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccâyanaṃ mahâtheraṃ tathâgatena vaṇṇitaṃ
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭam
dhajûpamaṃ guṇâdhâraṃ mahitalessu pâkaṭam |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(ṭ)ṭhesu ca pākāṭe |
 evaṃ nipaccakāraṣsa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyaśihehi racitā santi nissayā
 yudhasotujanā yattha linaṛūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsāḍianurūpato |
 sotujanānaṃ atthāya uddharitvā va sādhuṃ
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |
 pubbācariyaśihānaṃ ahaṃ nissayasādhukaṃ
 paṭhamāriyalaṅkāramahātherassa nissayaṃ
 sādhuṃ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Śloka at the end of the work :

Setibhissaraṛājassa natthena (nattena !) dhammarājinā
 kārite sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuṃ
 dhārentu jinacakkāṃ va piṭakaṇṇavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—saṇāyate—
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadānantaraṃ līgatthalapanagajjitaṃ (sic) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddhaṃ !)* etc.

First Sutta: *nāmānaṃ samāso yuttattho | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasañ(ñ)o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasañ(ñ)o hoti—katinnassa—dussa—katinnadussaṃ nāma, etc.*

64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavīsati-padā ayaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. klī', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. naḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedatīkā*. Subscription: iti acculāracchanandaviriyaapañāsasamannāgatena Ariyalāṅkā ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sārattavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedatīkā* niṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jivā paraṃ jināpesi so me detu jayañ jino |
 yo munindindasaddhammaṃ sitābhāpu idehināṃ
 makaṃ piṇeti jantunaṃ so sampinetu me manāṃ | *etc.*

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first khaṃ, the second gû. 9 lines, Burmese writing.

fol. khaṃ contains the beginning of *Kaccâyana's* Kârakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanaṃ pakaraṇe sandhi nāmañ ca kâraṃ
 samāso taddhit(ā)khyâto kittakañ ca uṇhādikaṃ |
 sandhimhi ekapaññāsaṃ nāmañhi dve satam bhava
 kâraṃ pañcatālisam samāse aṭṭhaviṣaṇ ca |
 dvāsaṭṭhi taddhite matam atthârasa satākhyâte
 kite satam satam bhava uṇhādimañ ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccâyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhoṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim śubuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadvākaram jīṇam saddhammasaṅgham si-
rasābhivaṇḍiya |

Kaccâyanaṃ cācariyaṃ namitvā nissāya *Kaccāyanavaṇṇa-*
nādiṃ

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

attho akkharasaññāto. yo koci lokiya lokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-
līsam. te ca kho jīnavacanānurûpā akārādayo niggahitāntā
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam
yathā. a â i î etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samāsakappa*:

nāmānaṃ samāso yuttattho (Kacc. 4, 1). *tesam nāmānaṃ*
payajjamānāpadatthānaṃ (*sic*) *yo yuttattho so samāsasaññā*
hoti. tesam vibhattiyo lopā ca (K. 4, 2). *tesam yuttatthānaṃ*
samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopaniyā
honti. pakati cassa sarantassa (K. 4, 3). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividbassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napumsakalingo* (K. 4, 5). *so avyayibhāvasamāso napumsakilingo va datṭhabbo ti napumsakalingattam. am vibhattinam akārantayihāvo (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters : Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khli), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rûpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete ; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sannē, the Pāli text with Sinhalese translation and commentary.

Begins : namo, *etc.*

buddhan tidhâbhivanditvâ buddhambujavilocanam
Bâlâvatâram bhâsissam bâlânam buddhivuddhiyâ |

Buddham abhivanditvâ Bâlâvatâram bhâsissam yanumehi
kriyâkârapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7-6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallâyana*.

Begins :

siddham iddhaguṇam sâdhu namassitvâ tathâgatam
saddhammasaṅgham bhâsissam Mâgadham *Saddalakkha-*
ṇam |

aâdayo ti tâlîsa vaṇṇâ | dasâdo sarâ | dve dve savanṇâ |

The chapters are : saññâdikaṇḍo paṭhamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kṛî'), ṇâdik. catuttho (kû), khâdik. pañcama (kḷî), tyâdik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., ṇâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallâyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇâ-
nam e o luttâ | yvâsare | eonam | gossâvamb (*sic*) (see Pâṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhi (the same leaf has got the two numbers nṛi nṛî, the following nḷi and nḷî), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallâyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

câgavikkamasaddhânusampannagunāsāline
Parakkamanarindassa Sīhāṇindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhûpālaku-
 laketunā
 disantapatthaṭṭadāravikkamena yasassinā |
*Bhuvanekebhuja*varena mahārājena dhīmata
 catupaccayadānena santataṃ samupaṭṭhito |
Dhūmadonṭi vikhyātāvāse nivasato sato
*Sumaṅgalama*hāttherasāmino sucivuttino |
 vaṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
*Vanaratanama*hātthero *Medhañkarasa*mavhayo |
 pāṭavattāya bhikkhūnaṃ vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaraṃ
 (saddhāsampannaḡ!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmaka. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :
 i. p. samāsaka. catuttho—f. cḷi : i. p. nādika. pañcama—f. jā :
 i. p. tyādika. chaṭṭho—f. jhī' : iti p. khādika. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāindriyaṃ
 tīpi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)
 mātuupaṭṭhānaṃ sametu āyasmā abhibhūāyatanāṃ dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | saraṣaṃñāyaṃ || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kārīyiniḍḍeso lopo ti kārīyaniḍḍeso (s. t.
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi
 katamā cānanda aniccasaṃñā ti | evaṃ sabbasandhisu | vidhīti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate
 paribhāsā dubbalavidhino paṭiṭṭhābhāvato | sattaminiḍḍese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tñimāni no hetam bhikkhunovādo mātū-
 patthānam sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditthassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samñā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bijako kathāva
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditthāsavo ditthogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kāro sabbasandhisu tena nātippasaṅgo | assa idam vātaṭṭitaṃ
 na upeti vāmaūru ati iva aññe viudakam itidha | idam pacchi-
 modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanñānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamam | yathāsamkhyānudeso
 samānānam | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan
 ti iṇnam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-
 peti vāmoru atevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvanñānam e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-
 dāharavutti assa sabbavitti anubhūyate viññānam viākato dāsi
 aham ahu vā pure anu addhamāsam anuetai suāgatam suākāro

duâkâro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-
âpanalânîlam itidha | yuvaññanam veti ca vattate | *yavâ sare* ||
sare pare ivañnuvaññanam yakâravakârâ honti vâ yathâkkamam
| paṭisanthâravutyassa sabbavutyanubhûyate byañjanam
byâkato | byañjane dîgharassâ ti dîghe | dâsyâham ahu vâ
pura anvaddhamâsam anveti svâgatam svâkâro cakkhvâ-
pâtam bahvâbâdho patvâkâsi na tveva bhvâpanalânîlam | vâ
tveva viâkato sâgatam | adhigato kho me ayam dhammo
putto te aham te assa pahînâ pabbate aham ye assa te ajja
yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho
assa aham kho ajja so ayam so ajja yo eva yato adhikaranam
so aham itidha | *yavâ sare* veti ca vattate | *eonam* || eonam
yakâravakârâ honti vâ sare pare yathâkkamam | byañjane
dîgharassâ ti dîghe | adhigato kho myâyam dhammo putto
tyâham tyâssa pahînâ pabbatyâham yyâvâssa (*sic*) tyajja
yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa
aham khvajja svâyam svajja yveva yanvâdhikaranam svâ-
ham | vâ tv eva tyajja soham | kvacî tv eva dhanam matthi
puttâ matthi te tâgatâ asantettha cattârôme | goelakam goas-
sam goajinam itidha | sare ti vattate || *gossâvañ* || sare pare
gossa avan âdeso hoti | sa ca | tanubandhânekavaññâ sabbassâ
ti (this rule is given by Moggallâyana in the first kaṇḍa,
comp. Pâṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne |
nanubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | nâkârânu-
bandho yassa so nekavañño pi antassa hotîti okârasseva hoti |
saṅketo navayavonubandho ti (Moggall. I.) vacanâ nâkâras-
sâppayogo | uvaññanantarappadhamsino (?) hi anubandho |
payojanam nanubandho ti saṅketo | gavelakam gavâssam
gavâjinam | iti eva iti evâ tîdhâ || *ritisseve râ* || evasadde pare
itissa vo hoti vâ || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
Pâṇini 1, 1, 49) || chaṭṭhîniditṭhassa yam kâriyam tadan-
tassa viññeyyan ti ikârassâdeso | âdesitṭhâne âdissatîti âdeso |
itv eva | aññatra yâdese | tavaggavaranânam ye cavaggaba-
yaññâ ti (Mogg. I; the dental consonants, v, r, ṇ, change
before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
(Mogg. I; y after consonants of the 5 vaggas or after l or s
is changed into the preceding consonant) yassa ca cakâro |
icceva | eveti kiṃ iccâha | tiaṅgulam tiaṅgikam bhûâdayo

migi bhantā udikkhatityādi sandhayo vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgamino aniyame
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññatthā hi
 padādīnaṃ yukvidhānaṃ anatthakaṃ || etthāgamā aniyatā-
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādīnaṃ kvacīti (Mogg. fol. kri) byañjanassa yuk āgamo
 niratthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nīrantaraṃ nīrālayo
 nīrindhano nīrīhakaṃ nīruttaro nīrojaṃ dūratikkamo durā-
 gataṃ duruttaraṃ pāturaṃ ahosi punar āgaccheyya punar uttaṃ
 punar eva punar eti dhir atthu pātaraṃso caturāṅgikaṃ catur-
 ārakkhā caturiddhipādapāṭilābho caturōghanittharaṇattham
 bhattur atthe vuttir esā paṭhavidhāturaṃ eva sā nakkhattarājār
 iva tārakānaṃ vijjuraṃ iyabbhakūṭe āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham āhu kena te idham ijjhati
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenaṃ idhe-
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkaṃ
 viyañjanā viyākāsi pariyantaṃ pariyādānaṃ pariyuṭṭhānaṃ
 pariyesati pariyosānaṃ niyāyogo udaggo udayo udāhaṭṭaṃ
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ
 sammad eva yāvadattham yāvadicchakaṃ yāvad eva tāvad
 eva punad eva yadattham yadantaraṃ tadantaram tadanāvī-
 mutti etadattham atthadattham tadattham tadatthapasuto siyā
 aññadatthu manasād aññāvimuttānaṃ bahud eva rattim | vā
 tv eva attaattham vādhiṭṭhitam pātu ahosi | vavatthitavibhā-
 sattā vādhiṭṭhārassa byañjanato pi | bhikkhunīnaṃ vuṭṭhā-
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti
 cha amsā cha āyatanam itīdha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukaraṇattā ekavacanaṃ | chaḷabhiññā chaḷ ahaṃ chaḷāsīti
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo
 adassanīṃ ṭhānīṃ yam āmaddīya dissati ādeso nāma so yātu

asantuppatti âgamo || *sarasandhi* || kaññâ iva kaññâ iccâdi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dve vâ* || pubbaparasarâ dve pi vâ kvaci na lupyante | kaññâ
 iva kaññeva kaññâ va | Sâriputta idhekacco ehi Sîvaka utṭhehi
 âyasmâ Ânando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ
 idhippattâ ca bhagavâ utṭhâyâsanâ bhagavâ etad avoca
 abhivâdetvâ ekamantaṃ atṭhâsi gantvâ olokento bhûtavâdî
 atthavâdî yaṃ itthiṃ araham assa sânavatî âha pâpakârî
 ubhayattha tappati nadî ottharati ye te bhikkhu appicchâ
 âmantesi bhikkhû ujjhâyimsu bhikkhû evam âhaṃsu imas-
 miṃ gâme ârakkhakâ sabbe ime katame ekâdasa gambhîre
 odakantiko appamâdo amatapadaṃ saṅgho âgacchatu ko imaṃ
 pathaviṃ vijessati âloko udapâdi eko ekâya cattâro oghâ are
 aham pi sace imassa kâyassa no abhikkamo aho acchariyo
 attho anto ca atha kho âyasmâ atho utṭhava cittakâ tato
 âmantayi satthâ ti evamâdayo idha kâlavyavadhâneneva sij-
 jhanti | kvacîti kiṃ âgatattha âgatamhâ katamassacâro appas-
 sutâyaṃ puriso camarîva sabbeva sveva eseva nayo parisud-
 dhethâyasmanto nettha kutettha labbhâ sakhesabbrâhmaṇâ
 tathûpamaṃ yathâ vâ jivhâyatanaṃ avijjogho itthindriyaṃ
 abhibhâyatanaṃ bhayatupaṭṭhânaṃ saddhidha vittaṃ puri-
 sassa setṭhaṃ || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gî; 9—8
 lines; Sinhalese writing.

Pāḍasādhana, grammatical work of *Piyadassi*, belonging to
 the school of Moggalāyana. The work begins:

buddhambujaṃ namassitvâ saddhammamadhubhâjanaṃ
 guṇâmodapadaṃ saṅghamadhubbatanisevitaṃ |
Moggalāyanâcariyavaraṃ ca yena dhîmatâ
 kataṃ lahum asandiṭṭham anûnaṃ *Saddalakkhaṇaṃ* |
 ârabhisam samâsena bâlatthaṃ *Padasādhanaṃ*
Moggalāyanasaddattharatanâkarapaddhatiṃ |
 saññâpariggaheneva lakkhaṇesu sarâdayo
 ñâyantîti tam evâdo dassayissaṃ vibhâgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (katvāna?) Padasāadhanam
 puññaena tena loko 'yam sādhetu padam accutam |
 saddhāsayaena parisuddhagunoditena sarena sārāyatisaṅghanisevitena
 ramme 'nurāddhanagare vasatambujena vidvālinam nija-visuddhakulaṇḍajena |
 mānentena tathāgatam paṭipadāyogehi saddhāluyā niccābaddhataponalehi nikhilappāpārisantāpitā
 saddhammavhayasīhateḷaṭṭhiyā cāmīkaratthālinā nānāvādikudittibhedapaṭunā vānīvadhūsāminā |
 sattānam karuṇāvatā guṇavatā pāramparan dhīmatā therenā 'tumapādapañjaragato yo saddasatthādisu
Moggalāyanavissuten ' iha suvacchāpo vinīto yathā so 'kāsi *Piṇḍassī* nāma yati 'dam byattam sukhappattiyā |
 vutto ca vuttam upabhoginiyā sakāya pīnappayodharavanāpagasevikāya
 rambhāvihāravadhuyā tilakātulena santena Kappinasa-mavhayamātulena |
 Devīrājavihāramhi ramme nivasatā satā padassedam *Piṇḍassī* therena vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athasaṅkhyam uccate (tam duvidham pādī-cādibhedena) (f. khā)—vuttāni syādyantāni, atthekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—ki') :

sandhi vuccate | purisaūttamo paññāindriyam satiārakkho bhogīndo cakkhuāyatanam abhibhūāyatanam dhanam me atthi kuto etthā tidha | saro lopo sare | sare saro lopaniyo hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |
 aññatthā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīnidditthassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-
 ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātāritam sītavātāritam sītaūdakam sītaūdakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanṇānam e o luttā | luttā sarā paresam ivanṇuvanṇānam
 e o honti vā yathākkamam | vaṇṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādha-
 kassa kvaci saddassānūvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viākāsi viākāsi suāgatam suāgatam tīdha | yuvanṇā-
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa
 ca | ṭanubandhānekavanṇā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nānubandho | nākāronubandho yassa
 so nekavanṇo pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassappa-
 yogo | payojanam nānubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vitisseva vā* | evasadde pare itissa vo hoti

vâ | sa ca | chaṭṭhiyantassa | chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyan ti ikârassâdeso | ṭhânînamaddiya dissati
 (?) uccârîyatîti âdeso | itv eva | aññatra yâdese | tavaggava-
 raṇānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamâtîdha (atta-
 attham itîdha!) | mayadâ sare ti vattate | vanataragâ câgamâ |
 ete mayadâ câgamâ honti vâ sare kvaci | âgaminô aniyame
 pi | saro evâgamî hoti vanâdînan tu ñâpakâ aññathâ ti padâ-
 dînam yukvidhânam anattakam | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyantaṃ attadattham | vâ tv eva atthattham
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Ūḷanirutti, Pāli grammar based on Kaccâyana's system.
 The work begins :

namo, *etc.* |

vattuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahaṇena sabbaggahanapa-
 yayanattham (*sic*) kâtabbam | byañjanasampinḍanattham
 sarâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nâh;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasârattahajâlinî*.

Begins after an invocation of the ratanattaya (yo buddhasūro amitandhakāraṃ hantvāna, *etc.*) :

nānāgandhesu sāratttham gahetvā 'bhimataṃ nayaṃ
vaṇṇayissaṃ samāseṇa *Saddasārattthajālinim.*

vividhanayasamannāgataṃ vicittācariyasamayasaṃmohitaṃ
paramavicittagambhīraññāogaḷhasamattham pakaraṇam
idaṃ ārabhanto yaṃ ācariyo tāva ratanattayapaṇāmaṃ
karonto āha namassitvānā tiādi, *etc.*

79.

13 leaves, signed with the Burmese letters lāḥ—vāḥ ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (ākhyātakappa) of the grammar *Saddanidhi* or rather *Saddanīti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, *etc.* |
ito 'paraṃ pavakkhāmi saddhamme buddhasāsite
kosallattthāya sotūnaṃ kappam ākhyātasavhayaṃ |
tatttha kiriyaṃ akkhāti ti ākhyātaṃ kiriyaṇaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo *etc.*

tilokindamukhampo jagambherājābhiraḷjini
rammataṃ me manovāṇi navaṅgaṣetavaṇṇini |
puppācariyasabhānaṃ nayaṃ nissāya sādhaḷkaṃ
viracissāmi Vācakam-upadesakavaṇṇanaṃ |

The *Vācakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikā*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, *etc.*) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Pamyānagarato nâtidûre naccâsanne dvikosamatthe thâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiya vihâralenâ-dihi virâjîto Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsīnaṃ—vasâlaṃkârabhûtena—*Mahâvijitâ-vitinâmakena* ayaṃ *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cae kein ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjîte tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyam *Vâcakopadesakattavaṇṇanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namavaranaegilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8—10 lines; Sinhalese writing.

The *Abhidhānappadīpikā*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlāvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjaṃ mahâpuñ(ñ)am dhammadhammaṃ mahâdhu-
naṃ

saṅghasaṅghaṃ name câraṃ namitvâ câdaraṃ (âdaraṃ
B.) tayaṃ |

yo ratthindaïdagindho (°gindo B.) jagindajagumânadho
puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-
khaṇo |

asambhinno ca vaṃsena putto Goribhasâmino

susuto ca Mahâdhammarâjâdhipatinâminâ |

samputto caturāṅgehi dasarâjavataṃ caro

hitattayaṃ bahusuto dhâreti buddhapetakaṃ |

so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ

nissayesu purāṇesu 'bhidhânassa unâdhikaṃ |

cakkamûlaṃ (°malaṃ B.) idaṃ satthaṃ kârethacariye
mama

vadeti mahâmattassa mahâsatvivarâjino |

uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)

vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |

satamandiravârîte râjaseyye vasantohaṃ

kiñci taṃ apanetvâna (°tvâ B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambûdîpatale ra(t)ṭhaṃ sabbara(t)ṭhâna (°naṃ B.) ke-
tajaṃ (ketujaṃ B.)

Tambadîpaṃ Mramma(t)ṭhânaṃ mahâra(t)ṭhehi vâritaṃ |

ratanâpuram yaṃ tattha pāsādûlâram âlayam
 râja(t)ṭhânam manoramam nadinagavanappullam |
 Mahâdhammarâjâdhipatîti bhûpati tattha yo
 medhâvi dakkho paṇito vicitto cittapañ(ñ)avâ |
 susippo dhatavacano tikkhatejo ripujjayî
 kesaro va atisûro susurûpo vayena vâ |
 yena râjaṭhâni seyyathûpakûpavanehi ca
 atije(t)ṭhamandirehi nâgassehi (nâgassehi B.) ca sobhitâ |
 kârîte teneva seyye nânâbhavanabhûsite
 Kittijayaṭhapakhyamhi satamandiravârîte |
 saddhamma(t)ṭhitikâmena vasatâ santavuttinâ
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |
 tassedisanuggahañ cāsâdhâraṇam u(y)yojitaṃ
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |
 niṭṭhito so sakkarâje sahasse '(t)ṭhasatâdhike
 je(t)ṭhamâse juphapakkhe sattamiyaṃ gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ;
 Sinhalese writing.

Dhâtupâṭha. Begins: namo *etc.* bhû sattâyaṃ. ku sadde.
 aṅka lakkhaṇe. saṅka saṅkāyaṃ. See Westergaard's Catal.
 p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ;
 Sinhalese writing.

Dhâtumañjûsâ. Begins: namo *etc.*

niruttinikarâpârapârâvârantaṅgaṃ munim
 vanditvâ dhâtumañjûsaṃ brûmî pâvacanañjasam.

Subscription: *Kaccâyaṇadhâtumañjûsâ samattâ.*

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8-9
 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Sanḅharakkhi-*
tatthera, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanattahajotikâ* on the *Vuttodaya*, by the Thera
Samantapâsâdika. See Minayeff, in the *Mélanges Asiatiques*,
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayam padakkamam |
porâṇehi katâ ṭikâ na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippâyañ ca bhâsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñi ; 8–10
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering
plate *Akârâdi*. Begins : namo buddhâya | akko sūryây |
akko varagâsayi | amko enamberiyayi.



III.—HISTORICAL AND MISCELLANEOUS WORKS. .

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rûpam patitṭhapetvāna mahāpûjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi tam ṭhānam samupāgate
teracchā eva netû ti katikuñ ceva kârâyî.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—châ; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kâ) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍû; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anitṭhite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito
 thūpe anitṭhāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kaṇcukaṃ suddhavattehi tena chādiya cetiyaṃ |
 cittakārehi kāresi vedikaṃ tattha sādhuṃ
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikaṃ |
 chattakārehi kāresi chattaṃ velumayaṃ tathā
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikaṃ
 raṃṇo nivedayī thūpe kattabbaṃ niṭṭhitaṃ iti |
 sivikāya nipajjitvā idhāgantvā mahīpati
 padakkhiṇaṃ karitvāna sivikā ceva cetiyaṃ |
 vanditvā dakkhiṇadvāre sayane bhūmisanthate
 sayitvā dakkhiṇapassena so Mahāthūpaṃ uttamaṃ |
 sayitvā vāmapassena Lohapāsādam uttamaṃ
 passanto sumano āsi bhikkhusaṃghapurakkhato |
 gilānapuccanattāya āgatehi tato tato
 channavutī koṭiyo bhikkhu tasmim āsu saṃgāme 10
 gaṇasajjhāyaṃ akarūṃ vaggabandhena bhikkhavo
 Theraputtābhayaṃ therāṃ tatthādisvā mahīpati |
 atṭhavāsa mahāyuddhaṃ yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ
 idāni so man topeti therō Therasutābhayo |
 iti cintiya so therō jānitvā tassa cintitaṃ
 Karindanadiyā sise vasaṃ Pañjalipabbate |
 pañcakhināsavasataṃ parivārena iddhiyā
 nabhasāgamma rājānaṃ atṭhāsi parivāriyaṃ |

Readings of No. 92: 1 mārāṇantikarogena—2 thūpe anitṭhi-

taṃ kammaṃ niṭṭhāpehīti abrūvī—3 °vatthehi—4 pañcaṅguli-
kap°—7 mahīpatī. padakkhinam. siviḱāyeva—8 bhūmis°—
9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna.
parivāriya.

No. 93: 1 mār°—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti
abruvi—3 °vatthehi—4 pantīp°. paṅguṇcalakap°, *corr.*:
pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—
7 siviḱāyeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*:
passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15
parivāriyam, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānavo
vijjāsippakalāvedī tisu vedesu pārāgo |
sammāvimānātasamayo sabbavāḍavisārado
vāḍatthī sabbadīpamhi āhiṇḍanto pavāḍino |
vihāram ekaṃ āgama rattim pāt' amjaḷimatam
parivatteti sampunṇapadam suparimaṇḍalam |
tattheko Revato nāma mahāthero vijāniya
mahāpamño ayam satto dametum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abravī
gadrabhānam rave attham kiñ jānāsīti āha tam | 5
aham jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvam sakam vādam otārehi ca codito
pāḷimahābhiddhammassa attham assa na so 'dhigā |
āha kassetim manto ti buddhamanto ti so 'bravī
dehi me tan ti vutthehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Piṭakattayam
ekāyano ayam maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākarum
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tattha Ñānodayam nāma katvā pakarāṇa tadā
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvā Revato thero idam vacanam abravī |
 pālimattam idhānītam natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sīhalaṇḍakathā suddhā Mahindena matimātā
 saṅgītittayam āruḷham sammāsambuddhadesitam |
 Sāriputtādigītañ ca kathāmaggaṃ samekkhiya
 kathā Sīhalaḥhāsāya Sīhalesu pavattati | 15
 tam tattha gantvā sutvā tvam Māgadhānam niruttīyā
 parivatthehi sā hoti sabbalokahitāvahā |
 evaṃ vutto pasanno so nikkhamitvā tato imaṃ
 dīpam āgā imasseva raṃṇo kāle mahāmati |
 Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ
 mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |
 Sīhalaṭṭhakathaṃ sutvā theravādañ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchīyaṃ |
 tattha saṃgha samānetvā kātum aṭṭhakathaṃ mama
 potthake detha sabbe ti āha vīmaṃsitum satam | 20
 saṃgho gāthādvayaṃ tassa dāsi sāvattīyaṃ tava
 ettha dassehi tam disvā sabbe demā ti potthake |
 piṭakattayam ettheva saddhim aṭṭhakathāya so
 Visuddhimaggam nāmākā saṅgahetvā samāsato |
 tato saṃgham samūhetvā sambuddhamatakovidam
 mahābodhisamīpamhi so tam vācetum ārabhi |
 devatā tassa nepumñāṃ pakāsetum mahājane
 chādesum potthakam so pi dvattikkhattum pi tam akā |
 vācetum tatiye vāre potthake samudāhate
 potthakadvayaṃ aṃṇam pi saṇṭhapesum tahiṃ marū 25
 vācayimsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālīhi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahū neva potthakesu pi
 tīsu pi |
 atha ugghosayī saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattesi sabbā pi Sīhalaṭṭhakathā tadā
 sabbesaṃ muḷaḥhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahā
 theriyācariyā sabbe pāliṃ viya tam aggahum |
 attakattabbakicesu gatesu pariniṭṭhitim
 vanditum so mahābodhim Jambudīpam upāgamī |
 bhutvā vāvisavassāni Mahānāmo mahāmahim
 katvā puṇṇāni citrāni yathākammam upāgamī |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalā sādhusampannabhogā evaṃ
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā
 vinayatu dhane jīvite cāpi dhīmā ||

Readings of No. 92: 1 °māṇavo. tīsu—2 vādatthi jambudī-
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi
 —7 tam, *corr.* tvam. pāli°—8 kasseso. brūvī—10 so sobhi—
 11 pakaraṇam. °ṇiyā. °sālinim—12 abruvī—13 pālim°—
 14 sīhalatṭh°—15 katā—17 °matī—18 vibhāre sabbasādhū-
 nam. °padhānagharam—19 nicchiya—20 saṃghassamānetvā.
 satim—21 gāthadvayam. sāmattiyaṃ—26 bhikkhu—27 pā-
 līhi. aññatattam—28 pi—30 mūlabh°—31 pālim—32 atha
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmaham. puṇṇāni—
 34 °nipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asiṇḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jānâtîti, *corr.* °siti—6 jāne,
corr. jānāmi. Afterwards the reading of the first hand has
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pālim°—8 kassetam, *corr.*
 kasseso. brūvī. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °ṇiyā. °sālinim—
 12 abruvi—13 pālim°. ācariyāv° *corr.* °yav°—14 sīhalatṭh°.
 ārūlham—15 °dīgitañ ca. katā sīhalabh°—17 mahāmatī—
 18 °sādhunam. °padhānagharam. santikaṃ, *corr.* °kā.—19
 therāvādañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.
 satam, *corr.* satim—21 gāthadvayam. sāmattiyaṃ—22
 °maggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṇ-
 ṭhāpesum—26 bhikkhu—27 pālīhi. aññatattababū, *corr.*
 °mahū. pi—31 pālim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvāv°. mahāmaham—34 dharanīpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—nai;
7 lines; Sinhalese writing.

Commentary on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusaleṇa Dighasandase-
nāpatinā kārāpita-Mahāparivenavāsinaṃ *Mahānāmo* ti garūhi
gahitanāmadheyyena therēṇa pubbasīhalabhāsītāya Sīhaḷ-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-
sissariyadubbuṭṭhibhayarogabhayādīvividhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaccekabuddhādīnam porāṇānam kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsini nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhā saddhammadesanā

sukhā saṅghassa sāmaggi samaggānam tapo sukho |

siddhir astu | subham astu |

Sambuddhapariṇibbānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakam ayaṃ

katvāna lekhanam Atthadassinā niṭṭhitam katam |

The conclusion sufficiently shows that Turnour was mis-
taken in stating that this commentary was composed by the
author of the *Mahāvamsa* himself. He was misled probably
by the explanation of the first line of the work, where the
paraphrase as well as the text speaks in the first person.
Excepting such cases, the commentator uses, when speaking
of the author, the third person, calling him the ācariya;
for instance, in the note inaccurately translated in Turnour's
Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābbhimānena vibatantarāyo Mahāvamsam pavakkhāmīti
paṭiññam katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsam* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisaṃkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiñ ca dassento dutiyagāthāma āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the *Tikā* gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃsa patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmaṇirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vaṃṃsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tīsu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihare kārīte vepullaṃ gantvā tattha vaṃṃsu | tena vuttaṃ Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tīsu vassasatesu atikkantesu Bhāgiṇeyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmakō ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭṭhāvedhakanāmakō bhikkhu cā ti iti ime dve asaṃpurisaṃcittakā attukāmsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavâdato Ubhatovibhaṅge Sâgalikavâdato Khandhakapari-
vâraṇ ca gahetvâ Mahâvihâravâsino paṭiyekkâ jâtâ ti idaṃ
abhûtattthaparidipakavacanaṇ ca aññavâdantarapaṭisaṃyut-
tavacanaṇ ca attânaṃ pâṭhabbâkhyânantarâgataṃ katvâ
likhitvâ ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahâvaṃsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pâli text of two of the excursuses given in English by Turnour.

f. ghrî'—ghrî (Turnour, p. xxxvii) : ayaṃ pana Susunâgo
nâma amacco kassa putto kena posito ti | Vesâliyaṃ hi añña-
tarassa Licchavirañño putto | tassâyaṃ evaṃ ekâya nagaraso-
bhiniyâ kucchismiṃ gahitapaṭisaṇḍhiko aññatarena amacca-
puttena posito ti *Uttaravihâravâsânaṃ atthakathâyaṃ* vuttaṃ
evaṃ sati pi mayaṃ samayavirodhabhâvattâ tass' uppattisaṃ-
khepamattaṃ dassayissâma | kathaṃ | ekasmiṃ hi samaye
kira Licchavirâjâno sannipatitvâ na amhâkaṃ nagaraṃ
ṭhânapattâya nagarasobhinikâya virahitaṃ sobhatîti (comp.
Mahâvagga, viii. 1, 2) evaṃ maññitvâ aññatarasamâna-jâti-
kaṃ mâtu-gâmaṃ tasmim ṭhânantare ṭhapesuṃ | tesam añña-
taro râjâ taṃ gahetvâ attano gehaṃ ânetvâ sattâhaṃ attano
gehe yeva vasâpetvâ tasmim gahitagabbho vissajjesi | sâ
attano gehaṃ gantvâ paripunnagabbho vijâyanti maṃsapesiṃ
vijâyitvâ kin ti pucchitvâ maṃsapesîti vutte domanassappattâ
lajjabhayâ pi upaddutâya ukkhaliyâ pakkhipitvâ aññena
pidahanena supihitaṃ katvâ dhâtiyâ datvâ paccûsakâle yeva
saṃkhârattṭhâne ṭhapâpesi | tasmim tâya ṭhapitamatte yeva
taṃ nagarapariggâhiko eko nâgarâjâ disvâ attano bhogehi
parikkhipitvâ upari mahantaṃ phaṇaṃ katvâ dissamâna-
rûpeneva ṭhatvâ attânaṃ disvâ sannipatitesu mahâjanesu
sû sû ti saddhaṃ katvâ antaradhâyi | atha kho taṃ ṭhânaṃ
upagatajano taṃ disvâ vivaritvâ pariṇatamaṃsapesijaṃ sam-
paṇṇalakkhaṇaṃ dhaññavatiputtapaṭilâbhaṃ addasa disvân'
assa sañjâtapemo aho sîti | tattheke amaccuputto tasmim
sañjâtapemo taṃ gharaṃ netvâ paṭijagganto nâmagahana-
divase amunâ sû sû ti katasaddena nâgarañño rakkhitattâ

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākāṭṭa ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannam uppattik-kamañ ca *Uttaravihāratthakathāya* vuttam | mayam pi sam-khepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānam rajje yeva paccanti-vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghāṭakam-mam karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekam nibbitikaṃ thāmajavasampannam yodhasadisam purisam gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādi-kammaṃ karoma iminā va nīhārena gāmaghāṭakādīni katvā dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpāṇādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitam kappeyyāmīti cintetvā puna āha aham pi tumhākaṃ santike vasitvā tumhākaṃ sahāyo bhavissāmīti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānam santike vasaṇesum | ath' ekadivasam te corā gāmaghā-ṭakammaṃ karontā ekam āvudhahatthasurapurisehi sampannam paccantagāmaṃ pavisimsu | tesu pavittamattesu gāma-vāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinatthe amhākaṃ parihānibhāvo

paññâyissati tam hi vinâ amhehi ito patthâya gâmaghâtâdi-
kammakaraṇaṃ nâma kassa bhâro idha vasitum pi na sakkâ
evaṃ no nânâbhâvo vinâbhâvo paññâyissatīti rodamaṇâ nisī-
dīmsu | amu esa puriso te upasaṃkamitvâ kasmâ rodathâ ti
pucchitvâ tehi no gâmaghâtakammakaraṇakâle pavesanikkha-
manâya purecârikasûrapurisassa abhâvakaraṇena rodamaṇâ ti
vutte tena bho tumhe mâ rodatha so yeva kammaṃ kâtuṃ
sakkoti na añño aham eva tam kammaṃ kâtuṃ sakkhissāmīti
itho patthâya mâ cintayitthâ tiādim āha | te tassa vacanena
assâsajâtâ sādhu ti tam purisaṃ tasmi gâmaniṭṭhāne ṭhape-
sum | so tato patthâya aham Nando nāmâ ti attano nāmaṃ
sâvetvâ tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhâtuke ñâtivagge ca sannipâtâpetvâ tehi
pi laddhapakkho hutvâ vicaranto | ath' ekadivasam sapurisaṃ
sannipâtâpetvâ aham bho na idaṃ kammaṃ surapurisehi
kâtabbam amhâdisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmâ kiṃ iminâ rajjaṃ gan-
hissāmâ ti | te sādhu ti sampaticchīmsu | so tasmim sampa-
ticchite saparivâro yuddhasajjo ekaṃ paccantanagaraṃ gantvâ
rajjaṃ vâ detu yuddham vâ ti | te tam sutvâ sabbe samâ-
gamma tadanurûpâya mantanâya mantetvâ samānacchandâ
tena saha mittasatthavam akaṃsu | iminâ va nayena so
yebhuyyena Jambudîpavâsino manusse hatthagataṃ katvâ
tato Pâtaliputtaṃ gantvâ tattha rajjaṃ gahetvâ raṭṭhaṃ
anusâsamāno na cirasseva kâlam akâsi | tato tassa bhâtara
paṭipâtīyâ rajjaṃ anussâsīmsu | te pana sabbe dvâvîsati vassāni
rajjaṃ karimsû ti | tena vuttaṃ nava Nandâ tato âsum | pe |
rajjaṃ samanussâsiyun ti | pe | tattha kamenevâti vuddha-
paṭipâtīyâ eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatâya Dhananando nâma ahosi | so hi paṭiladdhâ-
bhiseko va macchariyâbhibhûto dhananidahanakammam eva
me kâtuṃ vaṭṭatīti cintetvâ tato tato asītikoṭippamānaṃ dha-
nasañcayam katvâ sayam eva tam gâhapetvâ Gaṃgâtîraṃ
gantvâ sâkhâvaraṇena Mahâgaṅgaṃ pidahâpetvâ mâtikañ
ca katvâ tato udakaṃ aññatthaabhimukhaṃ kârâpetvâ anto-
Gaṅgâya pāsânatala mahantaṃ âvâtaṃ kârâpetvâ tattha dha-
naṃ nidahitvâ tatopari pāsâṇe santharâpetvâ tatopari udaka-
nivâraṇatthâya vilinaloham okirâpetvâ gulapāsâṇe attharâ-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsânatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsânapavattâpanakâraṇādīhi dha-
 nasañcayam kâraṇetvâ tattheva akâsi | evaṃ katipayavārehi
 akâsīti vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahosī ti | Moriyānan ti attānam nagaram siriya eva sañjātam
 Moriyā ti laddhavo(hā)rānam khattiyānan ti attho | telhi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavasitvā aññataram salilāya sam-
 pnam ussannapipphalipavanādīhi pādapavanehi upasobhi-
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivittāpema-
 hadayā tasmim thāne suvibhattam mahāpathadvārakoṭṭha-
 kam thirapākāraparikkhattam ārāmauyyānādivividharāma-
 ñeyyasampnam nagaram māpesum | api ca tam mayūragi-
 vasamkāsam chadanittikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositañ ca ahosi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākātā jātā | tato ppabhuti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātān ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halese writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dīpavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthāvaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhātavaṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkāḍipam manoramam
sattānam hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are: tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |
āsajja rājā citrakathim¹ ukkādhāraṃ tamonuḍam
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñāṇam panidhāya⁵ hāsayitvāna māṇasaṃ⁶
suṇoṭha nipuno (corr. nipuṇe)⁷ pañhe kamkhāṭṭhānavi-
dālane⁸ ti |

tam yathānusūyate | atthi *Yonakākam* (corr. °nam)⁹ nānā-
putabhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam
ramanīyabhūmippadesabhāgam¹⁰ āramuyyānopavanatalāka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaṇeyyakam¹¹ su-
 tavantanimmitam nihatapaccattikapaccāmittam¹² anupapāli-
 tam¹³ vividhavicitrādāham¹⁴ aṭṭālakotṭakam¹⁵ varapavara-
 gopuroraṇam gambhīraparikhapaṇḍarapākāraparikkhittan-
 tepuram suvibhattavittthi(*corr.* vithi-)caccaracatukkasimghā-
 akam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpa-
 nam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikha-
 rasamkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitam¹⁸
 gajahayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanara-
 nāriganānucaritam ākinṇajanamanussam puthukhattiyabrāh-
 maṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇā-
 sabhajanasaṃghātitaṃ²¹ bahuvidhavijjāvantānaravīranisevi-
 tam kāsikakoṭumbarakādinānāvīdhavattthāpanasampannam²²
 suppasāritarucirabahu- (*added*: vidha) pupphagandhagandhā-
 panagandhagandhitam²³ āsimsanīyyabahuratta- (*corr.* °tana)
 paripūritam²⁴ disāmukhasuppasāritāpanasimghārivāri- (*corr.*
 °ni)jagānānucaritam²⁵ kahāpanarajatasuvaṇṇakamsapatthara-
 paripuram²⁶ pajjotamānanidhiniketam pahutadhanadhamā-
 vithūpakaraṇam²⁷ paripuṇṇakosakotṭhāgāram bahuvaṇṇapā-
 nam²⁸ bahuvidhakhajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttara-
 kurusaṃkāsam³⁰ sampannasassam ālakamandā³¹ viya deva-
 puram |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-
 sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe,
 8) °ṭṭhānavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam
 ramaṇīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam,
 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādāham,
 15) °koṭṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bha-
 vaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-
 brāhmaṇasabhaṇasamghātitaṃ, 22) °vattthāpanasampannam,
 23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °simghā-
 ravānija°, 26) °paripūram, 27) pahūtadhanadhamāññavittūpa-
 karaṇam, 28) bavhannapānam, 29) °sāyaṇīyam, 30) °sam-
 khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyon cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nāthaṃ natvāna nāthassa kassaṃ sāsana-
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa nissayaṃ |
 Dhammacetyābhidhānena Rāmādhīpatināminā
 raññā Rāmañadese hi Kalyāṇināmikaṃ simaṃ |
 ācariye sammanetvā tāya uppattikāraṇaṃ
 nātum sīlāpattakesu ¹ thapitaṃ likkhiya 'kkharaṃ |
 tato pi nihato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassaṃ 'dhunā |
 paramparagottāvāsanābbhinikkhaṇagāminā
 nātakupāsakeneva tumhādisehy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānitum
 pacchimājanatā kivaṃ ityādinābbhiyāceto |
 sāsana-sopakārāya Mammabhāsāya jānitum
 visodhetvā yathāsattim racissaṃ tassa nissayaṃ |
 yuttāyuttaṃ vicintetvā ayuttaṃ taṃ susodhiya
 yuttaṃ tñānaṃ dhārayantu mānadosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāraṃ vande dasabbalam amaṇḍite (āmaṇ-
 dīte, B.)
 paṭhavīyā paṭicchanne vassantaṃ 'malakaṃ viyaṃ (ama-
 lakaṃ viya passantaṃ, B.) |
 lokiyuttarasaddhammaṃ Nerucakkavaḷādikam
 dhammañ cassa supūjeyyaṃ puñ(ñ)akhettaṃ gaṇaṃ api |
 Manusāradhammasatt(h)aṃ kālantarena sabbaso
 paramparalikkhitaṃ pamādasahitaṃ yato |

¹ ² ³ ⁴ ⁵

¹ ² ³ ⁴ ⁵

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiⁱyaṃ (tandīyañ ca, B.) visodhento
 maham dāni
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāravam 'bhiyācito porāṇakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevam narānarābhivuddhikam
 pāraṅgam 'pāraṅgam netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanitti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepam vanditvā ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanitti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |
 rājanītisattham rañño dhammatthasukhasādhanam
 vuccate buddhivuddhattham pararatthavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekâdasavagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku ?)salam kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjāpaccayā saṅkharā ti avijjāsayasasaṅkharaṃ dutiyasaccappabhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18^g; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, metrical work about the duties of the priesthood. Begins: *namo etc.*

âdito upasampannasikkhitabbaṃ samâtikaṃ
Khuddasikkhaṃ pavakkhâmi vanditvâ ratanattayaṃ |
 pārâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vaṇâ |
 kâlikâ ca paṭiggaho mamsesu ca akappiyaṃ
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yaṃ niṭṭhânaṃ *Khuddasikkhâ* upâkatâ
 pañcamattehi gâthânaṃ satehi parimâṇato ti |

2. Fol. ka—ṭaṃ; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunā 'haṃ bhiyācito |
racissa Pañāmañjūnā sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navam pītivaddhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Atthasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagrassa purattimapadesake
sāsanāruḷabhūtassa addhayojanapamānake |
Nerantivhayagāmassa pacchimaṃ īsanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamaṇāgamaṇasampanna Maṇiratananāmake
alaye puṇaniṃppatte santāsane tibhummiṃke |
bahuggahaṇavācakena atigambhiyabuddhinā
ādimh' ānisasaddena (*sic, ariyasaddena* the repetition
with the Burmese version) Alaṅkāro tināminā |
mahātherena yuttena na āhāpetvāna sabbaso
sāvakānaṃ vācanaṃ ca antarā antarakkhake |
sompaso dvīsaḥassaṃ ca dvīsatam jinasāsane
tesaṭhivavassa(vessa P)katato (vassagaṇato, the repetition)
racito nissaro sayam |
navabhū Khuddhasikkhāya muṇisāsanaḥbuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcasī atthasī achum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jītajeyyaṃ varaṃ buddhaṃ tilokaggavināyakam
natvā gīhipaṭipadam vakkh' uddhari tato tato |
atthānattham manati jānātīti manusso | gahaṭṭhasīlam
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlaṇ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapīṇḍikaṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ñri (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8—9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam nātham dhamman tena sudesitam
natvāna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samāsenā pavaram Sārasaṅgahaṃ
samāharitvā vividham nayaṃ sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Pīṭakattayadhārino
Buddhappiṇavhayatherassa yo sissān' antimo yati |
tena Siddhatthanāmena dhīmatā suciyuttinā
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters: buddhānam abhinīhāra-kathā (ends f. kī)—tathāgatassa acchariyakathā (f. kām)—pañcaantaradhānakathā (f. khu)—munino cakkavattino ca cetiyakathā (f. khū)—sammajjaniyā-phala-saṅgahanayo (f. khri)—dhamme acchariyakathā (f. kho)—saṅghe acchariyakathā (f. gū)—niddāvibhāvanam (f. gri)—supinavibhāvanam (f. gli)—ratanadvayasantakapari-vattanakathā (f. gli)—saraṇagamanassa bheda-saṅgahanayo (f. ge)—sīlānam pabheda-saṅgahanayo (f. ghi)—kammaṭṭhā-nasaṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—ratanattaye agāravavibhāvanakathā (f. ghau)—janakādi-kammaṭṭhāna-saṅgahanayo (f. nu)—ānantariyakammavibhāvanam (f. nri)—micchādīṭṭhivibhāvanam (f. nli)—ariyūpavā-davibhāvananayo (f. nli)—kuhakādīnaṇ ca kathāsaṅgahanayo

(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipuññasāṅgahanayo (f. cū)—sattānaṃ āhāra-bhedanayasaṅgaho (f. cū')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatīnaṃ sarūpa-vibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathā (f. chri)—supaṇṇānaṃ vibhāvanakathā (f. chri')—petānaṃ vibhāvanam (f. chli)—asurānaṃ vibhāvanam (f. chli)—devatānaṃ vibhāvanam (f. chli')—mahiyaḍḍhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādīnaṃ saṅgahanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādīsāṅgahanayo (f. jhu')—lokaśaṇṭhānakathā (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—nṛī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭham setṭhadadam buddham loke lokaggaṇāyakam lokabandham mahāvīram lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuṇṇārādhīpatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvīhāre vasantena sīlācārādisampannaṃ Tipiṭakapariyattidharena saddhābuddhivīriyapatimaṇḍitena Sihalādīpe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Meḍḍhamkaramahātherākkhyappatitena *Samgharañṇā* karato 'yaṃ Lokappadīpakasāro ti | — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena Dayarājassa* garuṇā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññādukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhataṇḍulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadhā kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

nakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmanirañño Tusitadevalokagamanam — Asokamâliniyâ uppattikathâ — Sâlrâjakumârassa uppattikathâ — bhatikammakaraṇakathâ). VI. sattalokaniddeso (comprehends: atṭhakkhaṇaparidîpanakathâ — kâmvacaradevânam uppattikathâ). VII. okâsalokaniddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

Ratanamâlâ che kyam, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins:¹ namo tassa *etc.*

sampannâ puṇaamitaṃ piyajarakhilajanam (piyadh° B.)
buddha(m) trelokasaramam ârabbhâ 'dha pranamyam
(idha atthayojanam B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osaṭhâ (°ṭham B.) gâyaḡâyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin amutuwen tanâpu asṭakayayi. 8 verses in honour of “Jorjji Tarṇṇaru” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7–8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre Miyanamade Unnânsê wisin amutuwen tanâpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : *Vajjīṇaṃ pāṭikaṃkhā no parihānī ti* (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words *saddhammaṃ antaradhāpentī*.

No. 15. One leaf containing an extract from the *Āṅguttar-aṭṭhakathā* (*dukanipāṭavannaṇā*) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters *gu—gau* ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : *namo etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggaṃ visud-
dhaṃ janapumūkhettam
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sâsa-
navaddhanāya |

ekasmiṃ kira samaye ambhakaṃ bhagavā Rājagahe viharati
Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunnaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Gūṇasāgaro Ñānapaṇḍito Revato ti cha khīṇāsavā eka-
cchanda hutvā yena bhagavā ten' upasaṃkamimsu *etc.*

The fragment ends : *Revatattherassa hatthato anūpamaṃ
kesadhātuṃ sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khanañ ñeva hetthāvuttappakārāni paṭha-
vikampaṇādini acchariyāni pāturaheṣuṃ dasa sahassa ca.*



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